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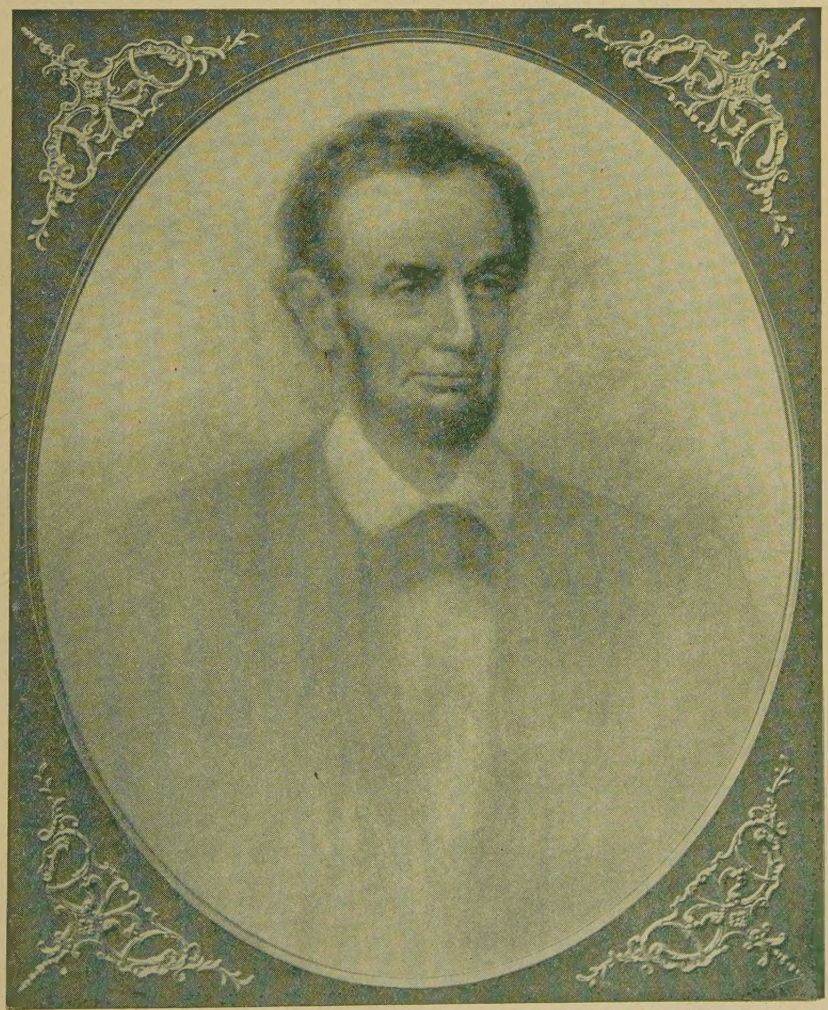
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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LUTHER LEAGUE REVIEW

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Of the Church—By the Church—For the Church

Luther League Review

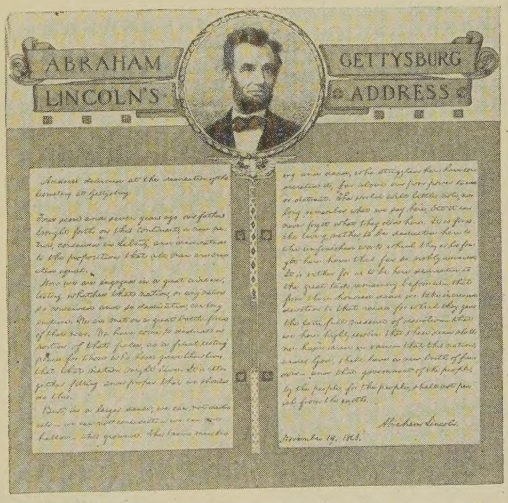
Lincoln's Immortal Address

Reprinted from Lincoln Centenary Souvenir Issued by the Board of Education of the General Synod of the Evangelical Lutheran Church in the United States

BY REV. FREDERICK S. GOTWALD, D.D.

"Grim visag'd War had smoothed his wrinkled front."

JUST four and a half months after the great battle of Gettysburg, November 19, 1863, the Soldiers' National Cemetery was consecrated with elaborate ceremonies. The Governor of Pennsylvania had taken the initiative in promptly securing the necessary ground, ties of the seventeen other loyal States, which had soldiers in the battle, to participate in the plan. The site was purchased in August, being about seventeen acres in the centre of the Federal line of battle. The Commissioners met December 19, 1863, elected Mr. Wills president, and the permanent plan was agreed



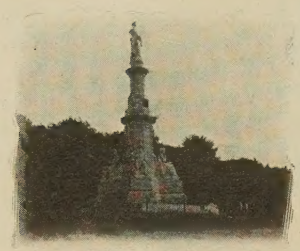
FACSIMILE OF COPY MADE BY PRESIDENT LINCOLN FOR THE SOLDIERS' AND SAILORS' FAIR AT BALTIMORE IN 1864.

adjoining the local cemetery south of Gettysburg, and here have been interred the bodies of 3,555 Union soldiers, the names of 979 of whom are unknown.

Judge David Wills (class of '51), of Pennsylvania College and also of Gettysburg, has been called the "father" of the "Soldiers' National Cemetery." He had been appointed by Governor Curtin as his special agent to purchase a site and to arrange with the authorities upon. The first cost, including a monument, was $63,500. The cemetery was incorporated March 25, 1864.

The date for the consecration of the cemetery, November 19, 1863, was set in response to the suggestion of Hon. Edward Everett, who had been invited by the Governors of the States concerned to be the orator of the occasion.

In his letter of invitation to the President



MONUMENT IN NATIONAL CEMETERY.

Judge Wills had written: "It is the desire that after the oration you, as Chief Executive of the nation, formally set apart these grounds to their sacred use by a few appropriate remarks. It will be a source of great gratification to the many widows and orphans that have been made almost friendless by the great battle here, to have you here personally; and it will kindle anew in the breasts of the comrades of these brave dead, who are now in the tented field or nobly meeting the foe in the front, a confidence that they who sleep in death on the battlefield are not forgotten by those highest in authority; and they will feel that, should their fate be the same, their remains will not be uncared for. We hope you will be able to be present to perform this last solemn act to the soldier dead on this battlefield."

In a private note he wrote: "As the hotels in our town will be crowded and in confusion, I write to invite you to stop with me. Governor Curtin and Hon. Edward Everett will be my guests at that time and if you come you will please join them at my house."

Thus the President became a guest in the home of Judge Wills and there perfected and completed his great address. He made a brief speech to the citizens from the front porch of Judge Wills' home the evening of the 18th, followed by Secretary Seward and others. The morning of the 19th, at 10 o'clock, the President mounted his horse and the procession moved to the cemetery.

The consecration of this cemetery was the occasion of President Lincoln's imperishable speech. We take the text of it from the official report published by the State of Pennsylvania in 1865. It should be memorized by every American school boy.

Lincoln's Gettysburg Speech

Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final resting place of those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion—that we here highly resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that the government of the people, by the people, and for the people, shall not perish from the earth.

This dedicatory address was followed by a dirge by the choir and then was offered the following:

Benediction by Rev. Dr. H. L. Baugher, Sr., President of Pennsylvania College

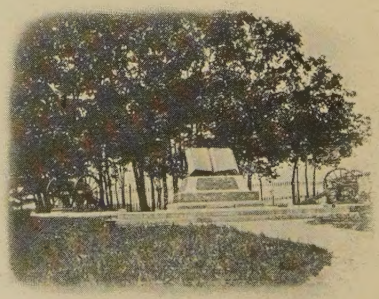
O Thou King of kings and Lord of lords, God of the nations of the earth, who, by Thy kind providence, hast permitted us to engage in these solemn services, grant us Thy blessing:

Bless this consecrated ground and these holy graves. Bless the President of these United States, and his Cabinet. Bless the Governors and the Representatives of the States here assembled with all needed grace to conduct the affairs committeed to their hands, to the glory of Thy name and the greatest good of the people. May this great nation be delivered from treason and rebellion at home, and from the power of enemies abroad.

And now may the grace of our Lord Jesus Christ, the love of God our Heavenly Father, and the fellowship of the Holy Ghost, be with you all. Amen.

The impression made by the President's address was very profound.

Hon. Edward Everett, who had preceded him with an elaborate and eloquent oration, wrote Mr. Lincoln the next day: "Permit me also to express my great admiration of the thoughts expressed by you with such eloquent simplicity and appropriateness, at the consecration of the cemetery. I should be glad if I could flatter myself that I came as near



HIGH-WATER MARK.

to the central idea of the occasion in my two hours as you did in two minutes."

The Commissioners from Boston in the report said: "Perhaps nothing in the whole proceedings made so deep an impression on the vast assemblage, or has conveyed to the country in so concise a form the lesson of the hour, as the remarks of the President. Their simplicity and force make them worthy of a prominence among the utterances from high places."

The Associated Press reports showed that five times the speech was interrupted by "applause" and that at the close there was "long continued applause."

Harper's Weekly, of December 5, 1863, gives this discriminating account of the addresses:

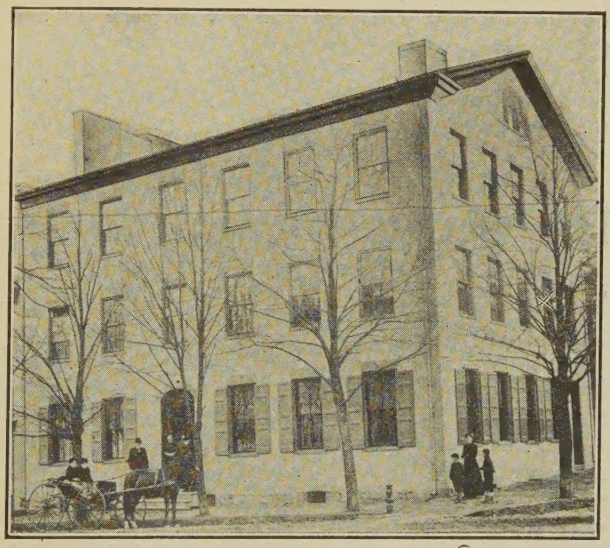
"The oration by Mr. Everett was smooth and cold. Delivered, doubtless, with his accustomed graces, it yet wanted one stirring thought, one vivid picture, one thrilling appeal.

"The few words of the President were from the heart to the heart. They cannot be read, even, without kindling emotion. It was as simple and felicitous and earnest a word as was ever spoken."

Thus these contemporaries rightly estimated the simple greatness of the utterance and well foretold that immortality which it has attained wherever English is known. "Emerson, Lowell and Victor Hugo unite in declaring it to be one of the three masterpieces of human speech in the history of the race."

An incident of much interest to Lutherans is the following, which will show the high esteem in which President Lincoln was held:

At the meeting of the General Synod at Lancaster, Pa., May, 1862, Pastor H. Eggers, who at that time had charge of a German mission in the city of Nashville, which was then occupied by the Confederates, made a stirring, patriotic speech in the course of which he said that he was the only minister in the city of Nashville that dared pray for President Lincoln and the reason he dared do it was "that he prayed in German and the rebels couldn't understand German but the Lord could." At this meeting of the General Synod a series of patriotic resolutions were passed and a committee appointed to convey them to President Lincoln. Dr. A. Hiller, of Hartwick Seminary, writing of this incident, says: "It was my privilege to accompany that committee to the White House. We were ushered into the presence of the President by Secretary Seward, when Dr. L. Sternberg, father of the late Surgeon-General of the U. S. Army,



THE WILLS HOUSE.

Southeast corner of Square and York street. President Lincoln was the guest of Judge Wills from November 18 to November 19, 1863, occupying the second-story room just over the judge's office, facing the Square. In this room (marked with an X in illustration) he puts his historic speech into final form. From the entrance on York street he addressed the citizens the evening of the 18th, and started for the Consecration services at the Cemetery at 10 a. m. on the 19th. This photograph was taken soon after this, and shows Judge Wills standing on his porch.

George M. Sternberg, who was chairman of the committee, read the resolutions, concluding with 'the assurance that our fervent prayers shall ascend to the God of Nations, that Divine guidance and support may be vouchsafed to him in the trying and responsible position to which a benignant Providence has called him.' At the close he said to the President: 'With your permission I will introduce to you the Rev. Dr. H. N. Pohlman, of Albany, N. Y., who will make some additional remarks.' Among other things Dr. Pohlman said in substance: 'The Lutherans represent the German element in this country and you know that the Germans saved Missouri to the Union. At our recent meeting one of the German brethren from the city of Nashville in an earnest patriotic speech remarked that he was the only minister in that city that dared pray for the President and the reason he dared do it was because "he prayed in German and *the rebels couldn't understand German but the Lord could.*"' This evidently pleased Mr. Lincoln greatly and was treasured in his memory. Eighteen months afterward, at the dedication of the National Cemetery at Gettysburg Dr. Pohlman and the President again met, and, as Governor Seymour, of New York, was about to introduce Dr. Pohlman to the President, Mr. Lincoln did not wait for an introduction, but at once recognized him, and coming forward, took him by the hand exclaiming, 'The Lord understands German.' I believe that I am the only survivor of that delegation that waited on President Lincoln in the spring of 1862."

The Battle of Gettysburg

"With copious slaughter all the field was red
And heaped with growing mountains of the dead."

PENNSYLVANIA COLLEGE, our Lutheran Institution at Gettysburg, was formally organized July 4, 1832. Exactly thirty-one years later Lee hurried his defeated forces away from Gettysburg to temporary safety south of the Potomac.

Undoubtedly this little college town will always be famous as one of the great world battlefields—the place where was fought the decisive battle of the Civil War.

It will ever be both the destination of many American youths seeking the culture of the college and seminary halls and also the goal of patriotic pilgrims reverently visiting the scenes made sacred by those who gave their life-blood for their country.

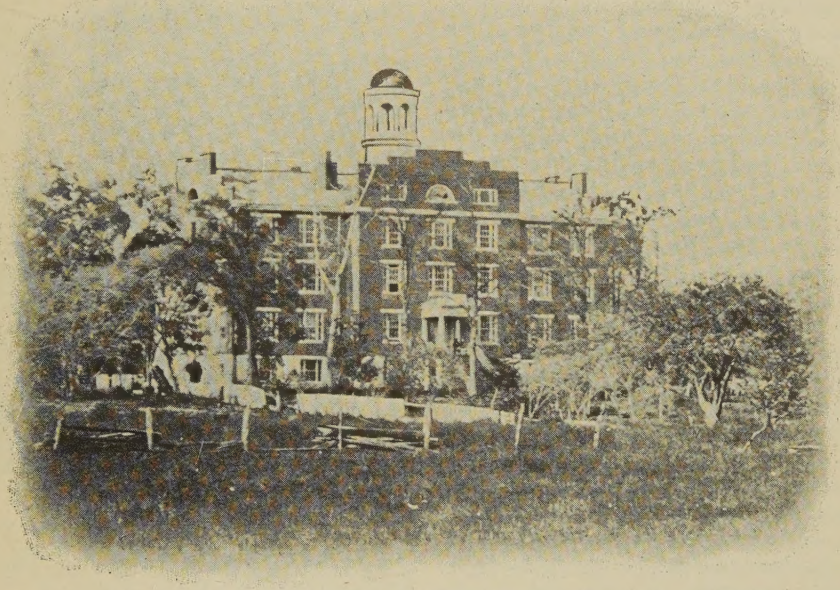
The battle itself was most desperate. For three days, Wednesday, Thursday and Friday, July 1, 2 and 3, 1863, the great Army of the Potomac (consisting of seven army corps, together with artillery and cavalry, 95,000 effective men), under General Meade, withstood and finally routed the proud Army of Northern Virginia (75,000 effective men) under General Lee. The Union army had 370 cannons; the Confederate army had 270. The losses were about equal, in proportion to the strength of the two armies, viz.:—Federal, 3,072 killed, 14,497 wounded and 5,434 missing; total, 23,003; Confederate, 2.592 killed, 12,709 wounded, and 5,150 missing; total, 20,451. The saying of the Duke of Wellington that next to a defeat the saddest thing was a victory was verified in this awful conflict.

Of special interest to Lutherans is the part played by her institutions and churches at Gettysburg on this historic occasion. The Seminary cupola was used for observations by Union Generals Reynolds and Buford early on the first day. Thereafter it was the chief signal station and observatory for the Confederates. For several months after the battle the Seminary was occupied by the Government for a hospital, the wounded of both armies being treated with equal consideration. The Seminary trustees resolved, "that from motives of patriotism and gratitude to God for the glorious victory vouchsafed to our arms at Gettysburg, no compensation should be solicited from the Government for damages sustained to the buildings, but will look to the free-will offerings of the churches for the means necessary to repair the same." Four thousand two hundred and ten dollars were raised for this purpose. However, in August, 1864, $660.50 were received from the Government for the use of the building as a hospital. The home of Dr. Schmucker, south of the Seminary, was occupied by Confederates during the three days of the battle. "His house was pierced by thirteen cannon balls. His fine library was shamefully abused and some of his furniture plundered," presumably because of his well known anti-slavery views.

The cupola of the college was also first used by the Union officers and then by Confederates as a station for observations and signals. At 8:30 in the morning of July 1 one of General Howard's signal officers was in the college cupola making observations, when his attention was specially directed to Cemetery Hill, south of Gettysburg, *by one of the officers of the college* (Prof. M. Jacobs), as being of the highest strategic importance and commanding the whole country around for many miles. Doubtless General Howard satisfied himself of its pre-eminent advantages as a position of both determined upon from data obtained from observations made in the college cupola.

During the withdrawal of the First (Doubleday) and Eleventh Corps (Schurz) through the town, on the afternoon of the first day, to Cemetery Hill, there was hard fighting in the college grounds. The college building was filled with the wounded—probably not less than 500. Many were placed in the library and halls; "many a blood-soaked volume in the library still reminding us of the use to which it was put."

The two Lutheran Churches of the place



THEOLOGICAL SEMINARY BUILDING JUST AFTER THE BATTLE.

This rare picture shows the effects of the cannon shots in the roof of the cupola, the front gable and the south foundation wall. The fences are partially removed and destroyed to allow greater facility in moving troops and in conveying the wounded to the hospital within the building.

offense and defense and seized and held it with a division of the Eleventh Corps under General Steinwehr. To this action may be attributed, in large measure, the favorable results of the battles of the two next days. Again, at a later stage, General Lee, from the same college cupola, had reconnoitred the Federal position and came to the conclusion that the left center was the weakest part of their lines. He thereupon determined to assail this point, held by General Hancock. Then was witnessed a desperate effort to accomplish its capture. The historic charge of Pickett's Division with its disastrous result is well known. Thus the strength of the Union position and the disaster of the Confederate attack were were also used as hospitals by the Government. Of those who ministered in these, and other hospitals, Edward Everett said later: "The brethren and sisters of Christian benevolence, ministers of compassion, angels of pity, hastened to the field and hospital to moisten the parched tongue, to bind the ghastly wounds, to soothe the parting agonies alike of friend and foe and to catch the last whispered messages of love from dying lips."

Mention may also be made of the patriotism of the students of both college and seminary. When the news of Lee's invasion induced Governor Curtin to call for 50,000 troops they responded by organizing a company of about sixty, or a majority of the college students, to-

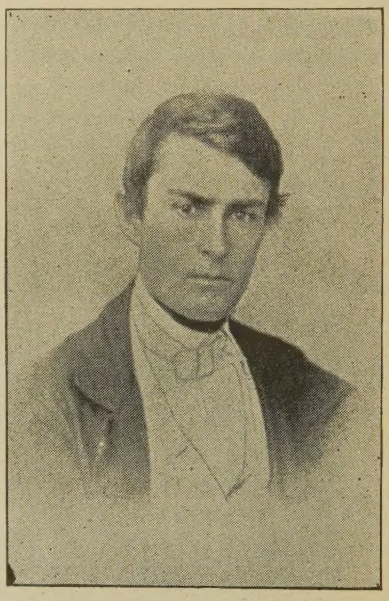
gether with four from the Seminary and offered their services to the Governor.

They constituted Company A, Twenty-sixth Regiment, P. V. M., and had as captain, Frederick Klinefelter, a seminarian. They were the *first company mustered in under the Governor's call,* June 17, 1863, and their regiment had a severe skirmish with the first body of Confederate cavalry near Gettysburg, June 26, or one week before the real battle. The regiment under Colonel Jennings and Adjutant H. W. McKnight (afterward President of the college) fell back to protect Harrisburg.

It may be of interest to also record at this place something concerning General Herman Haupt, a distinguished former professor of the college and at this time holding a most important position in the Union Army. He was graduated from West Point Military Academy. in 1835, a classmate of General Meade. He taught civil engineering and architecture at Pennsylvania College 1837 to 1839, and mathematics 1845-1847, receiving A. M. from the institution in 1839. He was a trustee of the college from '59-'73.

At the time of the great battle he held the position of Chief of the Bureau of Construction and Transportation of the United States Military Railroads. By most strenuous efforts he had restored Meade's railroad and telegraph connections with Washington by the night of July 4. He so reported to General Meade on the morning of the 5th. Knowing him most familiarly, and knowing the surrounding country thoroughly both as a professional engineer and a long time resident, he urged Meade, by all possible arguments, to hasten after the retreating army of Lee. But he could not persuade him to take prompt action. Discouraged by his refusal to move, General Haupt hurried, on a special engine, to Washington and on the morning of the 6th had personal interviews with General Halleck, the Secretary of War, and the President. These men also urged Meade in repeated telegrams to try to intercept Lee's retreat before he reached the Potomac, forty-two miles away. But Meade refused to follow the suggestions, preferring to resign instead. The President was reconciled to the situation, saying, "Why condemn a man who has done so much because he did not do more?" Thus Lee was allowed to safely cross the river late on the 13th, ten days after the retreat began. Critics are divided as to the wisdom of Meade's policy, some maintaining that had General Haupt's plan been followed Lee's surrender north of the Potomac would have been inevitable, the war would have been shortened a year and a half, with its accompanying saving of 147,000 men in the Army of the Potomac alone, besides millions of money.

Both college and seminary trustees took this action August 11, 1863: "Resolved, that we have heard with proud satisfaction of the heroic conduct of those students who have rushed so promptly to the defense of their country during the late rebel invasion and that their course is hereby heartily approved."



GENERAL HERMAN HAUPT,
When Professor of Mathematics, 1845-47.

The church constituencies of our institutions at Gettysburg are particularly the States of Pennsylvania and Maryland. In the battle the former had eighty-four organizations engaged, with 6,300 men lost (more than one-fourth the total Union loss), and the latter had six organizations and 140 men lost.

We close this account with the beautiful words of Prof. Michael Jacobs, of the college faculty, who published one of the very best descriptions of the battle in September, 1863: "We rejoice in beholding the dawn of the day when the whole country shall be united again, the old animosity forgotten, a true friendship restored, and peace and prosperity going hand in hand to bless and gladden the people. May those happy days soon come. Let us all, therefore, sincerely and fervently join in the prayer, 'that the Union may exist unbroken forever.'"

What Is the Luther League

And Why Is It Necessary?*

BY REV. FREMONT E. LEAMER.

THE Luther League is an organization for the young people of the Lutheran Church.

It is an organization OF the Lutheran Church. It is of pure Lutheran parentage. It has a Lutheran pedigree. All the marks of the reformers are on it. It wears the vestments of Martin Luther. It speaks the tongue of Wittenberg, Worms and Augsburg. It is Lutheran through and through.

The Luther League is true to its parentage. It is devoted to the faith of its fathers. It loves the quiet and worship of its ancestors. It intrudes in no other family circles. It borrows not from strangers. It has a mind and thoughts and plans of its own. It has ability to do things for itself. It has courage to walk alone, and piety to walk in the footsteps of Christ, and love to help others walk in the way of life.

The Luther League is supported and directed BY the Lutheran Church. It was not left an orphan at its birth. Kindliest mother arms embraced it never to forsake it, never to neglect it, never to leave it unprotected. Always the mother has taught her own, prayed for her own and kept her own. The child would not be permitted to receive instructions from false teachers, would not be permitted to receive from any other hand when the great mother house was full of riches. The Luther League has been given of the best the world owns. It has never suffered by the neglect of the Mother Church. It grows stronger and stronger by her care. Faithfully and liberally the Lutheran Church provides for her own.

The Luther League is FOR the Lutheran Church. It is not for any other church. It is not for work in any other field. It is to do the business of and for its own department. If it were against the Church it would be best for it to die at once. Any organization that opposes the Church and the pastor is a Judas on its way to its own place. The Luther League is for the Church. It is for the saving of the lost, for the teaching of the young, for the training of workers, for the helping of the pastor, for the enlarging of every department of the Church, for the upbuilding of the kingdom, for the consolidation of the great Church of the Reformation into one stupendous power.

The Luther League is necessary. Has there ever been a birth of the Church that was not necessary? Does not God in the fulness of time send the blessings that are needed?

The Luther League is necessary for the culture of the young people. After the pastor has taught and confirmed the young people their education should continue. A course of study in the Bible and in Church history and doctrine should be followed faithfully by the young people year after year. Confirmation is not graduation into the world. For some reason many young people have taken confirmation for graduation from the Church. They have gone out from the confirmation service to return only occasionally to the place of their consecration.

Confirmation is not a graduation from the Church, but a holy consecration to the Church. These facts have been taught by the pastors and are now being taught by the Luther League. The Luther League takes hold of the tasks of keeping these boys and girls of the confirmation class in the Church and of continuing their education in the Word of God and the life of His people.

The Luther League is necessary for the training of the young people. The Church needs more and better trained workers. It needs trained Sunday school teachers and officers. Think of a public school board employing teachers who can scarcely read to teach our children to read. And yet the Church appoints teachers who cannot name the books of the Bible, nor repeat the Ten Commandments, to teach the children of the Church the things of the Bible.

Think of a business house selecting a manager who has not been trained in business to run the affairs of a large business concern; and yet the Church selects a man who knows almost nothing about Sunday school business to superintend the Sunday school.

The Luther League comes along with its training school and trains teachers and officers for the Sunday school, and elders and deacons and messengers and visitors and deaconesses for the Church.

And if there is a Luther League that is not

*An address delivered at the first meeting of the Luther League of Toledo and Vicinity, Nov. 5, 1908.

doing this work it should begin doing it now, for the work is very necessary. How much a pastor could be saved by trained workers. Here is a young man; he is good, ambitious, and willing; he is even anxious to work, but he does not know how. He has not been trained. He tries to work. He does his best. But he makes a miserable mess of it. He does more harm than good. And his pastor is called out to heal the wounded. And I can see his pastor going to his task. How much pain and strength and time the pastor might have been saved if the young man had been trained in a Luther League school.

The Luther League is necessary, that the young people may have work to do.

Nothing holds the young people to the Church like work. Work will hold a young man when the best preaching and the finest music fail. Give a boy a task to do and if he is a trained Luther Leaguer he will be delighted. Jesus at twelve was about His Father's business and He was delighted. The Father's business is a great business, great enough for every boy to have a share. The Luther League should help the pastor distribute this business of the Father's house to all the young people of the church.

What a bee hive of workers the Luther League can make out of the Church of God!

There may be found some drones; if so the best thing to do with them is to let the Lord deal with them. I believe that the Luther League has the secret of holding the boys between the ages of twelve and eighteen in the Sunday school.

The teachers who succeed with boys in the Sunday school are the trained teachers who have something for every boy to do. These teachers evolve plan after plan and set them to going forthwith. Some of the plans fail, some of them bring splendid results. It is much better to have a plan fail than to have no plan at all.

The Sunday school teacher who never meets with a failure is a failure himself. He has not push enough to attempt the best and hardest things in which the strongest men fail.

The Luther League has the secret for the keeping of the boy in the Church. The secret is—Give him something to do.

The Luther League is necessary, that the social side of life be not neglected by the Church.

It may be that our fathers were too cold in their church life. It may be that they were too careful in leaving all of their good cheer at home when they started for church. This may be a reason why so many people brought up in the Lutheran Church are lost to our great Church today.

The social side of life should be consecrated to God's service.

The social enters largely into successful church work today. The week day gathering for introduction, for better acquaintance, for music and for conversation enters largely into the success of the Church. It binds the people into a harmonious body. It keeps the young people from similar gatherings of other churches. It offers a pleasant time in the best of company, and it wins many a young person from a place of evil. In the house of God a hearty handshake, a warm greeting, a welcome smile have much to do with building up the Church.

The young people of today believe that sunshine and gladness are from above and they will not be forced into gloomy places but will go there willingly and often as angels of light and good cheer.

The Luther League is qualified to deal with the social life of the Church.

The Luther League is necessary for the holding of our young people moving from country and town to the city. Every church body is extremely anxious to capture our Lutheran young people. I have had more than one contest over our Lutheran people who were being enticed by strangers with a strange faith.

The Luther League can accomplish more than the pastor in rescuing our young people from proselyters. And this is the business of the Luther League and this business makes the Luther League necessary.

A young people's organization was demanded by the young people of the Lutheran Church. Other church bodies had young people's societies. A great young people's movement was sweeping America and the Lutheran young people were influenced by the movement. The demand for an organization grew and resulted in the birth of the Luther League.

The Luther League was born to be a power in the consolidation of the factors of our great and beloved Lutheran Church.

In the young people is the desire to come together and be bound by one common bond into a great, harmonious and tender fellowship. Should this desire of the young people be realized. Then would our Church go forth to

(*Continued on page* 21.)

The Need of Watchfulness

BY FRED ROTH WEBBER

"WHAT I say unto you, I say unto all: Watch." These words were spoken by our blessed Savior to His disciples, shortly before His death. They are words full of meaning. To us, as Luther Leaguers, they are of special import. Many and various are the ways in which they may be applied to our lives. Watchfulness is a word that we could well write within our hearts, as a rule and guide for many of the affairs of our earthly life.

Years ago, before the day of the railroads, a stage coach was accustomed to make regular trips between two principal cities in the East. Often it carried largs sums of money. On such an occasion, guards, heavily armed, would accompany the coach in order to protect the treasure. These men were unceasingly alert and watchful, because they had a treasure to guard.

In the Church we have certain great treasures, and treasures that must be guarded as carefully as the precious chest on the stage-coach. These treasures are not of gold or silver. They are of much more value than any material substance. We are the watchers of these treasures. The guards upon the money-bearing stage possessed one quality which might well be found in every true Lutheran, and in every true Luther Leaguer, and that quality is watchfulness.

A noted divine, in speaking of watchfulness, has said: "It is a term of varied meaning. Sometimes it means only alertness, sometimes vigilence. It may also signify onlooking, apprehension of danger, as when a sentinel is peering on every side, suspicious of some lurking foe. In short, watching includes every shade of that state which puts a mind in readiness to avoid evil and to secure good."

When we speak of watchfulness, it is but natural to suppose that there must be something to be watched. Watchfulness begins first of all with the individual. The man who is the most watchful is the least sinful. Three great forces are working against the spiritual development of every man—the world, the flesh and the devil. Against these we must be unceasingly vigilant.

The friendship of the world is always to be suspected. The hatred of the ungodly, when poured upon the Christian, is seldom harmful to his spiritual nature. When the servants of Caiaphas allowed Peter to warm his hands before the fire, had he been alert he would have suspected some danger. Their kindness disarmed him. It is not wise to be disarmed while in the hands of the enemy. The friendliness of Moab's daughters was a more powerful weapon against Israel than all of Balak's soldiers. Delilah's friendship caused the downfall of Samson, when the power of all Philistia had failed. Our worst enemies are our ungodly friends. Those who are false to God will be false to us. Watch carefully when a sinful man professes his friendship toward you!

Achilles, it is said, was invulnerable, excepting in one small spot. It was here that an arrow hit him, and he fell. How often is this heathen fable repeated among God's own children? Some veteran in the Lord's army, noted for his power and strength, suddenly falls. The poisoned arrow of Satan found the weak spot in his armor. Thus it was with Abraham, Moses, David, Peter and a host of saints since. Every Christian, however strong in the faith, is liable to have some weak spot in his armor. Over this let him keep special watch.

Little sins, it is said, are the beginnings of great ones. One small spark may cause an awful explosion, with appalling loss of life and property. A small wound may cause intense suffering and death. A few drops of water trickling through the dykes of Holland may make an opening for the waters of the Atlantic Ocean. A strong and steadfast Christian character may be destroyed by little sins! Satan seldom attacks the Christian through great temptations. Watch, therefore, against the so-called little sins. Watch yourself! "Know ye not that ye are the temple of God?" Watch carefully, then, that ye keep it pure and undefiled. May the ark of the covenant be found within it, and may your prayers be set forth as incense, and the lifting up of your hands as the evening sacrifice.

The apostle Paul has portrayed the ideal disciple of God. The important features of this ideal are that he be filled with the knowledge of God's will, and be fruitful in every good work. Paul could desire no richer gift for the beloved in Colosse than to have

Christ's Word dwell within them richly in all wisdom. What was the greatest blessing for the disciples then, is equally great for disciples today.

We gain a knowledge of God's will, and we learn the will of Christ in hearing the preaching of the Word. In what we get from the Bible there rests the spirit of the Redeemer Himself, and through its words He extends omnipotent power and grace to fill the minds of His children with the spirit of His kingdom. "The words I speak unto you," said the Savior, "they are spirit and they are life." As a consequence, to the extent that we receive God's words into our minds, we become more like Him—filled with the knowledge of His will.

The history of the world may be regarded as a practical commentary to help us understand God's dealings with men. Especially so is it in regard to the history of the Church of the past, and a knowledge of its workings in the present. This helps us to understand aright the will of our God as it is worked out among men. Through such histories we have a picture in which we see how God deals with His children in the world. One of the objects of the Luther League is to educate the young Lutherans along these lines. So long as man knows little or nothing about the works of his church, he has little or no interest in it, and will not be possessed of an overpowering zeal to work for its welfare and betterment. May all members of the Luther League strive to learn as much as possible about the Church. By the study of church history, and by reading the church papers this can be accomplished. Watch your church, Oh Luther Leaguer! What is she doing in all lands in the line of practical Christianity? Great is the work of her schools, colleges, her hospitals and orphan's homes, and her various institutions of learning and of mercy! Great is her mission work, inner, home and foreign! As members of the Body—the Church—of which Body Christ is the Head—as members of the Luther League which is of the Church, by the Church and for the Church, we should have an intense interest in these great works. Watch, therefore, that you be not numbered among those who know little about such works, inasmuch as a lack of knowledge necessarily is accompanied by a want of interest in them, and the result must inevitably be a lack of fruitfulness in every good work.

The faithful disciple, in watching the workings of the Church in general, dares not overlook the needs of that part with which he is personally identified. As members of the Luther League, which has for its object, "the quickening in its members of a clearer consciousness of Christian faith, to produce in each member fidelity to his own church, and to increase his usefulness as one of its workers, and to help each member to be a true witness for Christ and an efficient teacher of the gospel," we must watch that we neglect not our interest in these things pertaining to the Church.

In order to learn, we must be simple minded, and we must realize that we have much to learn. We must strive to guard against any feeling of self righteousness, and spiritual self conceit, which are displeasing in the sight of God, and which stand in the way of our progress in the knowledge of the will and mind of the Master.

By taking heed to these things, which are but a few of the important points which require constant watching, we will become daily more able to understand the will of God, and we will become more fruitful in every good work, and will become vigilant and watchful in regard to those things which go toward engendering within our hearts a love for our God, and an attention to those things which promote the soul's eternal welfare.

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Our Faith

Where is a faith so dear on all the earth
As ours, which some so carelessly believe?
So simple, yet so grand, sublime; I grieve
To find us counting it as little worth.
So long ago when it was given birth,
How gladly did the weary ones receive,
And from its blessed truths they would not leave—
The sweetest faith that gathers 'round the hearth.
The martyrs, who for this grand faith have died,
The battles fought, the noble vict'ries won,
The humble Christians, who have lived their days,
And now are waiting for the Glorified,
Should lead us all, before our course is done,
For *Luther's* faith and *ours,* to offer praise.

—Erle Greiner.

What One Boy Did About It

BY A. T. MICHLER.

CHAPTER II.

One of Charles' most intimate adult friends was his Sunday school teacher, Mr. Sidney Burns, who was a prosperous merchant of the town, and active in both Church and State. He was a man of strong Christian character, an ardent worker in the Church and especially in the Sunday school, and held a high estimate of the opportunities and powers of a consecrated Sunday school teacher. He had a strong personal interest in each boy in his class, and knew how to interest and hold them, while they in turn honored and respected him. Every Sunday morning he was in his place and he expected the boys there too. After cordial greeting to each one, the thing uppermost with Mr. Burns was the proper teaching of the lesson, and so earnest was he in speech and life that the boys felt in him the power and beauty of a truly consecrated life.

He further showed his interest in the boys by entertaining them occasionally in his home, to which they looked forward with much eagerness.

Mr. Burns was a lover of nature, and on a Sunday afternoon he would often take one or more of his boys with him for an afternoon stroll. On one such afternoon when Mr. Burns and Charles were walking leisurely along the country road and admiring the beauties of the landscape, for it was an ideal spring afternoon, suddenly Mr. Burns said:

"Charles, you'll soon be entering the high school. What do you intend to make of yourself, anyhow?"

The suddenness of this question rather startled Charles, for as yet he had given this question no serious thought.

"Well, I don't quite know," replied Charles, "but I suppose it'll be a profession, something like a civil engineer or work of that kind. It may be law, for I think father would like me to follow in his footsteps. The truth is, Mr. Burns, I haven't given it any thought."

"Ah, I see," replied Mr. Burns. "The answer I somewhat expected. It does not surprise me in the least, for usually boys of your age have not given much thought to their future work. However, I think it would be well to talk it over, and if I can be of any help to you in your decision I shall count it a pleasure."

"I wish you would," replied Charles, "for I think it would clear up matters a little for me. Then, too, I would like to have your opinion on the matter."

"Do you expect to take a college course?" queried Mr. Burns.

"That I do," replied Charles.

"Well, then, Charles, my advice to you is that, in this matter of the selection of a life work, you think it over carefully and ask the advice of your parents and friends before making the final decision. The selection of the wrong calling means failure. And if I, as your Sunday school teacher, can help you in finding your proper sphere of work I shall count it a great opportunity."

"I should like to have your advice about this, Mr. Burns," replied Charles. "As I enter the high school in the fall, your advice may be of value to me in the selection of my course."

"Well, Charles, I shall be glad of the opportunity. I have had occasion to study and observe you for a number of years, and ever since I have had you in my class I have always found you a faithful and regular boy. I admire you as one of our promising young men in the Church, and have often thought of you as just the kind of a boy who ought to consider entering the gospel ministry. This is the object of my talk with you this afternoon, and as you go through high school I hope you will consider, along with the other possible professions, that of the gospel ministry. Charles, we have too many young men today who never think of their duty to their Church. The air is full of the get rich quick idea, and it has seized our young men with a terrible grip. The goal toward which they are eagerly striving is the dollar mark. To them the Church is secondary and often is dropped out altogether. What we need, more and more, is an unselfish consecration, by parents, of their best boys to the ministry. This the Church needs and must have, but it can only come from our best and brightest boys. Now, Charles, I conscientiously think that *you* are just the kind of material we need out of which to make a strong, pious, Lutheran minister, and I earnestly and sincerely hope you will consider, along with the other professions, the gospel ministry as a life work."

"Indeed, Mr. Burns, I never had this matter presented to me in this way before, and shall think it over," replied Charles. "But are not ministers poorly paid?" queried Charles.

"To that question, Charles, I may say that some are poorly paid, but the question of the ministry is not one of dollars and cents. Let me say right here, Charles, that, in my estimation, of all professions on the face of the globe, the highest and most exalted is that of the Christian ministry. What a power he is as he preaches the eternal word from Sunday to Sunday. What a grand opportunity he has in the Sunday school in moulding the lives of the young for Christ. What an influence he has in the community in which he lives in dealing with people in regard to the highest in them. And as a pastor, what a privilege and power is his for building up the kingdom. His is a work angels might covet. *True,* he has his hardships and trials, but what of that? They come to us all and in every profession. What we want, Charles, are men with moral backbone, grit and sand, and you are that kind of a boy to make that kind of a man. We talk about heroes on the battlefield. There are greater heroes in the service of the Church, but we need more of them. If I can be of further service in the future, Charles, on this subject, I shall be only too glad to counsel with you."

"Thank you, Mr. Burns. I have enjoyed the afternoon and appreciate your interest."

"I am glad of that, Charles. See you later."

With this the two concluded their walk.

(*To be continued.*)

How To Keep Our Confirmed Members

BY REV. J. B. REMENSNYDER, D.D., LL.D.

A LEADING clergyman in another denomination remarked lately to the writer: "You Lutherans, with your gathering the youth into classes for religious and catechetical instruction by the pastor, have the best possible system for taking members intelligently into church and retaining them." Yet, as the ideal is so far from the real, even with this faultless theoretical system, we have to a large degree the trouble of the other denominations, viz., the difficulty to hold our members permanently. During the lectures a deep interest is felt in religion, the public vows are taken with all seriousness, and for a time church services are regularly attended. But soon, with the cares, associations and enticements of the world, interest begins to wane. The pastor knows the confirmant personally, visits him, seeks to rekindle his zeal, keeps a prayerful eye upon him, and yet, withal, in too many instances, he falls away from his duty.

How can this be remedied? For the welfare of the member's soul, and for the continued life of the church, it is necessary to retain them in the fold. No certain answer can be given. The most important part rests with the parents. If they counsel and encourage their son or daughter to be faithful, and, above all, if they lead them to the sanctuary, in most cases they will be constant. But where, as in so many instances, the parent simply sends them to be confirmed, and then considers the whole work ended, there comes the difficulty and then also the danger. This is simply one of the inevitable evils to which all church work is exposed. Both our Lord, as did also St. Paul, suffered from it and lamented, "the love of many growing cold," and many "turning back and walking no more with Him." Repining and complaining about it is useless, and does not help the case. Church workers simply have to do the best about it that prudence and wisdom can suggest. The newly confirmed has friends in the church already members. These should exert their personal influence, along with that of the pastor. The Sunday school teacher should for years keep a watch on his or her confirmed pupil, and strive to encourage him to constancy. A very important factor is the Luther League. It not only strengthens the church tie by the bond of social acquaintance, but by its religious exercises and personal influence tends to deepen the religious impressions.

Our duty is to leave nothing undone. Then we must pray the Head of the Church to bless our efforts. And though many are lost, yet enough will remain to make our labor not in vain in the Lord, and to perpetuate the Kingdom of God on the earth. The matter of holding our confirmed members faithful is one of the greatest moment, and every parent and every member of the congregation should leave no effort undone, and no opportunity unimproved to aid in the blessed work.

Luther League Topics

2d Week in Lent. February 28, 1909.

Purity of Heart (Gerhard XXXIII, XXXVII)

Psalm 24:3-5; Matt. 5:8; I Cor. 6:10-20.

Questions to be answered in brief papers: What is meant by purity of heart? What is the reward of purity of heart? How are we to secure purity of heart?

Lessons for our own lives: 1. The vision of God is the Christian's chief reward. Even in the comparative twilight of the first disciples, when they, as yet, did not understand who Jesus was, nor honor nor trust Him, as He deserved, it was the greatest cause of fear and grief to them when they were deprived of the sight of Him. On the lake, when He was not in the ship; at the foot of the mountain, while He was transfigured; in the garden, when He was seized and taken from them; the sad days when He lay in the tomb, and they were scattered and hopeless—these are the times of terror and distress in their story. And when He came back, it is written, "Then were the disciples glad, when they *saw the Lord.*" That was His precious promise to them, "A little while, and ye shall see Me." That is the most precious of the promises to us: "We shall see Him as He is," and again, "They shall see His face." But no one with an impure heart shall see Him. This is the pearl of the string of gems we call the Beatitudes, "Blessed are the pure in heart, for they shall see God." No unclean thing shall enter His presence, Who cannot look upon iniquity. The pure heart gives the seeing eye. This should be enough to make us press with eagerness on the way of holiness; to make us turn with hatred and loathing from all that would soil or stain our hearts' cleanness; to make us fight with unflinching fervor, all that is hostile to purity, and to make us flee when fighting would not avail.

2. It is the heart that must be guarded. "Out of the heart proceed" all the sins of word and deed. It is not enough to live an outwardly pure life. Is the heart right before God? Whom do you associate with? The leprosy of impurity is contagious! What stories do you listen to? What books do you read? What plays do you see? What pictures do you look upon? What thoughts do you encourage in your soul? What scenes are painted on "the chambers of imagery" of your heart? If corruption is in these secret chambers, be sure it will reveal itself sooner or later in corrupt words and a corrupted life. And why do you think them secret? God knows. "He knoweth the secrets of the heart" (Ps. 44:21). And if you cherish them, some day everybody will know. When the Lord "will make manifest the secrets of the heart" (I Cor. 4:5). Rather follow the exhortation of Phil. 4:8.

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3d Week in Lent. March 7, 1909.

True Peace of Soul (Gerhard XX XII)

John 14:23-27; Phil. 4:6-9.

Questions to be answered in brief papers: What are the teachings of the Daily Bible Readings concerning true peace of soul? In what vain directions do men seek peace of soul? Where is true peace of soul to be sought and found?

Lessons for our own lives: 1. Most important of all possessions is peace. Our Lord offered it to His disciples, as the great gift. "Ye shall find rest unto your souls." "My peace I give unto you." "Let not your heart be troubled." The soul that is unafraid is the priceless gift. Who can avoid sorrow, loss and pain? Who can avert the misfortunes and distresses of human life? Who can be sure of tomorrow, even though today be untroubled? But he who is sure, though the comforts and freedom that he now enjoys disappear with the rising sun, that he will have peace, is secure! Not wealth, nor popularity, nor pleasure, can insure him in the enjoyment of peace, even though they all abide. Not the rich men are the ones who know what it is to be satisfied, to escape the gnawing of unrest of heart. Nor are the devotees of pleasure, nor the favorites of their fellowmen, the truly happy ones. Even the possession of these things gives no rest of heart. How much less safe is he who knows the insecurity of any or of all these things at best! And yet, what are earth's treasures worth if they cannot make a man certain of inward peace? "Peace is joy made constant." Here, then, is what all men desire. Here is what is worth more than all other things without it.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

2. There is but one source of peace. "The soul was made for God and finds no rest until it rests in God." That old sentence of Augustine is true today as it was true when spoken. The bird was made for the air; the fish for the water; put the bird in the purest water and the fish in the sweetest air, can they find rest? Can a man's body be at rest where he can draw no breath? No more can his soul, without the atmosphere of God. Set the scholar to the work of making money, or put the business man in the midst of the richest libraries to work out the problems of scholarship. Even if each succeeds in his task will he be happy, with a mind at ease? But every man is alike in this, however unconscious of the fact he may be, that he was made first and chief of all for God, and that his soul is stifled and cannot be at peace, without the breath of God as his surrounding element. But, finding God, yielding himself to God's will and Spirit, living his life in God, with the life of God blent and united with his own, no storm of circumstance, or cataclysm of change, can disturb the sweetness of his peace.

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4th Week in Lent. March 14, 1909.

Satisfaction for Our Sins (Gerhard XI)

Col. 1:14-22.

Questions to be answered in brief papers: Show the bearing of the "Daily Bible Readings" on the topic. What is the meaning of the word "redemption," and give illustrations? In what sense has Christ made satisfaction for our sins?

Lessons for our own lives: 1. We need a deep and real sense of sin. The searching experience of Luther, in the realization of sin in his own life, the fear of God's wrath, and the feeling that he could make no satisfaction for himself, by the most earnest and faithful practice of good works and self mortification—this was the root, not only of his clear and joyous apprehension of the true teaching concerning redemption, but also of the Reformation and its fruits. He who does not feel the awfulness, the hideousness of sin, in itself, and in his own life, does not and cannot appreciate Christ or the satisfaction He has made. If sin is a trifle, if it is not serious and damning, if it merely belongs to an imperfect stage of development, if it is not blameworthy, but only unfortunate, then it follows that there is no need of satisfaction, that redemption is a figment, and that Christ becomes, at best, not an indispensable Saviour, but an inspiring example! Such is the teaching of much so called "modern theology"; such the spirit of what we read in the newspapers and magazines, as well as in books emanating from certain "theological" circles. Study the Ten Commandments, not merely their literal words, but their meaning, as expounded in Luther's explanations, and not merely these, but their ramifications, touching and laying bare the very springs of our thoughts and actions. Gain a vivid sense of these things: God's idea of holiness, from which He can and will abate not one jot, in His judgment of men on their own lives and works; your own miserable failure to keep even a single one of these laws, by a perfect fulfillment of its requirements, or by a perfect innocence in regard to what it forbids, or by a perfect compliance with the only acceptable motive, the fear and love of God, and the helpless and hopeless condition in which these two truths leave you involved. Then, and not until then, are you capable of realizing the wonder of God's love, and of Christ's redemption, and of the Holy Spirit's gracious work in you. Until you can say of yourself, with sincere humiliation, "a lost and condemned sinner," you cannot in any wise understand the riches of the words, "He hath redeemed me." But when you realize your lost and helpless state, then the message that Christ has paid all your debt and satisfied your penalty comes as the sweetest message ear ever heard, and you feel that all your life will be too short to show your gratitude.

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5th Week in Lent. March 21, 1909.

The Fruit of Our Lord's Passion (Gerhard VI[1])

Isaiah 53.

Questions to be answered in brief papers: What do the "Daily Bible Readings" indicate concerning the topic? What does the Scripture lesson teach concerning the topic? What in general are the fruits of the Passion?

Lessons for our own lives: 1. The forgiveness of our sins is the comprehensive fruit of our Lord's Passion. "He bears our sins in His own body on the tree . . . by His stripes we are healed" (I Peter 2:24). "Redemption through His blood, even the forgiveness of sins" (Eph. 1:7). The "it is finished" proclaimed that the work was done,

and from that hour the fruits of the Passion were ripe for sinful men.

2. The peace that follows on the acceptance of the finished redemption, is a fruit of the Passion. Because He died, because He offers forgiveness based on His atoning blood, we, believing, that is, receiving His offered gift, have peace with God. As we value the conscience appeased, the sense of God's favor, the Sabbath-rest of the soul, we value the Passion which brought these things to us.

3. The privilege of prayer is a fruit of the Passion. In that typical worship of the Old Testament, there was no access to the altar of incense, except by the way of the altar of sacrifice. Indeed, we are told that the very coals on which the incense (whose smoke ascending to heaven was the fit symbol of acceptable prayer) was burned, must be taken from the altar of burnt-offering, on which the sacrifice for sin had been consumed. It is even so, in the New Testament—"let us therefore come boldly unto the throne of grace" follows on the mention of the High Priest, Jesus Christ, whose atoning offering of Himself as our sacrifice gives us the right and the claim of suppliants.

4. The grace of God, which we enjoy, is a fruit of the Passion. Not only the unmerited mercy which pardons, but the supply of needed strength to resist daily temptations, and to perform daily duties, is ours because Christ suffered for us. "Through whom also we have access, by faith, into this grace by which we stand" (Rom. 5:2). And this grace means nothing less than the promised supply of all our need in Christ Jesus (Phil. 4:19).

5. Everything involved in our relation of sonship to God is the fruit of the Passion. Separated from God by our sins, we could have no communion with Him, no blessings from Him. Christ brought God and man together, in His Person, and by His Passion. What gratitude, what praise, we owe to Him in Whom is our plea, our hope, our help!

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What is the Luther League

(*Continued from page* 14.)

possess her own fields in America. Then would our missions be multiplied abroad. Then would our schools of the prophets grow great and be crowded by the choicest of young men called to preach the Gospel.

Then would our hosts exalt the Church of the Reformation. Then would our great Church win the hearts of our Lutheran people from the fatherland, and become popular with the masses of America, and enter first into the achievement of winning the world for Christ.

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Daily Bible Readings.

Monday, March 1.—Psalm 51:1-19.
Tuesday, March 2.—Isaiah 1:16-25.
Wednesday, March 3.—Malachi 3:1-12.
Thursday, March 4.—John 15:1-12
Friday, March 5.—Philippians 4:1-9.
Saturday, March 6.—II Timothy 2:15-22.
Sunday, March 7.—Psalm 24:35; Matt. 5:8; I Cor. 6:19-20.
Monday, March 8.—Isaiah 55:1-13.
Tuesday, March 9.—John 16:22-33.
Wednesday, March 10.—Ephesians 2:1-22.
Thursday, March 11.—Romans 15:1-13.
Friday, March 12.—Galatians 5:16-26.
Saturday, March 13.—Colossians 1:19-29.
Sunday, March 14.—John 14:23-27; Phil. 4:6-9.
Monday, March 15.—Matthew 20:20-28.
Tuesday, March 16.—I John 1:1-10.
Wednesday, March 17.—Acts 20:17-27.
Thursday, March 18.—Romans 5:1-11.
Friday, March 19.—Psalm 130:1-8.
Saturday, March 20.—John 6:32-40.
Sunday, March 21.—Col. 1:14-22.
Monday, March 22.—John 12:20-36.
Tuesday, March 23.—John 3:10-21.
Wednesday, March 24.—Romans 5:1-11.
Thursday, March 25.—Psalm 56:1-13.
Friday, March 26.—Galatians 3:1-14.
Saturday, March 27.—Colossians 2:6-15.
Sunday, March 28.—Isaiah liii.
Monday, March 29.—John 11:32-44.
Tuesday, March 30.—Psalm 119:129-136.
Wednesday, March 31.—Jeremiah 9:1-13.

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Interrupted

'Twas on a strenuous, busy day,
With duties crowding every hour,
Some petty interruption came,
Requiring waste of time and power.
I met the new task with a smile,
And lo! it was not sent in vain;
Since patience, stronger grown by trial,
Has turned the loss into a gain.

Alone at eventide, I prized
The luxury of quietude—
When came the Master's call to rise
And serve once more another's good:
If, lingering then, I might have missed
An opportunity long sought
To let my friendship mirror His—
Thanks for the interrupted thought.

I had a plan to spend the years
Along a shining upland way;
But now that vision disappears,
Which once lured onward day by day:
And in its place a lowlier road
Stretches before me dull and gray,
Yet radiant in the trust that God
Through broken plans doth teach His better way.

ELDA M. PIERO.
Canton, Ohio.

Luther League Review

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Edited by E. P. EILERT
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Editorial

This month brings us once more into the holy Lenten season—a season so replete with precious memories to every devout Christian. To the world Lent signifies nothing more than a short space of time when people must slightly inconvenience themselves in order to satisfy conscientious scruples. But how much deeper and holier is the feeling of the true Christian. To him the sufferings and death of the Redeemer recall not only the love of God for His children, but also the brotherhood of man, in that the Saviour died for each and all of us. Lent to him is a period for communion with God and for rededication to His service, so that the Son of God may not have died for him in vain.

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Every Christian has now an opportunity to show the spirit that is within him by giving for the relief of the poor and needy in proportion as God has prospered him. Now is the time, in this holy Lenten season, to return thanks for the many blessings and privileges we have received, not alone in prayer, but by actions—by doing something for those who have been unfortunate.

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Many little luxuries to which our young people are accustomed might, with a little self denial, be dispensed with; if not permanently, at least for a time. There is no better time to practice this than now, for we may be able to make some heart happy with the trifle we have sacrificed at very little inconvenience to ourselves. Why not let all the members of our "Luther Leagues" and other young people's societies try it? Why not have a Self Denial Week, during which time we will deny ourselves luxuries, and in other ways cut down our personal expenses and contribute the money saved to a "Self Denial Fund," a fund for the poor and needy, or to some other worthy cause. The week between Palm Sunday and Easter Sunday is suggested. No better time could be selected. When our thoughts are turned to Christ and His sufferings for our sins could we do something for "the brethren for whom Christ died"?

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How many good deeds are left unperformed, and how much of that which tends to make life happy is lost through the medium of idle moments. Moments rightly employed are the precious jewels strung upon the string of time. It is said that economy of time is the right use of the moments. Gladstone made it a rule never to be unoccupied, but to employ every minute to some good purpose, and, as a result, he was the best equipped and most thoroughly informed man of his time upon the general questions of the day. Time is precious, and the idle moments wasted in early life are irrevocably lost and cannot be made up in after years. It is by improving the spare moments that many a man has made himself great or learned or wealthy, or of the highest use in the Kingdom of God.

How many a young man pleads poverty of time when called upon to labor in some good work, when that same young man will spend that same time among frivolous companions or in the pursuit of unsatisfying pleasures. It is said that an idle heart is the devil's workshop, so that it would seem that a busy hand and a busy heart is the best remedy against the seduction of evil. Could we but take the idle moments lost to mankind and compress them into producing power, the state of the world and society would be vastly different and improved from what it now is; and as applied to the Church, if the moments idly spent were employed in her service toward ameliorating the condition of humanity the laborers would not only be plentiful, but the harvest of souls as countless as the sands of the sea.

—❦—

"O wad some power the giftie gie us
To see oursel's as others see us."

To many persons the fulfillment of this wish would only lead to a clear insight of faults now imperceptible, yet how many would also find in the little incidents of daily life a Christian influence they never dreamed of possessing and a nobler nature than they ever designed to acknowledge. As an example, it is related that on a Sunday morning one of our German fathers, with his family, was seen going along a prominent avenue, hymn book in hand, on his way to church. The observer was a young man, whose glance had been arrested by the hymn book. The young man had been strolling carelessly about, but the sight of the hymn book revived memories and impelled him to follow the family to church. Further incidents need not be related, but to that hymn book the Lutheran Church of today is indebted for one of its staunchest and firmest supporters. The bearer of the hymn book probably never dreamed of the influence of his example, but if he could see himself as the young man saw him—a messenger of God—what surprise, as well as joy, would have been his.

—❦—

Year by year the biographies of Lincoln keep multiplying, showing the intense interest of our people in the study of his life and works. At the same time the custom of celebrating his birthday is being taken up in all directions, demonstrating that his true greatness and eminent services are gradually being recognized and valued at their true worth. The character of this man is so unique, his talent so marked and his capabilities so diversified, that it seems as if even this generation will not be in a position to make a true estimate of his greatness. So much fancy is still interwoven with fact in all that appertains to him that more of the leavening influence of time is required to judge his merit. But let analysts keep to their task; the material at hand is sufficient for our purposes, and we can safely assign to Lincoln a first place in our history. To those who believe in a Divine Hand ruling the affairs of men, it must seem that this man was ordained and fitted by an Almighty Power for the herculean task which he performed so well, for if ever a man was raised to meet a crisis that man was Abraham Lincoln.

—❦—

Two names in American history are enduring and belong to the story of the world's progress. Both born in the month of February, Washington and Lincoln more powerfully influence our national life than any other men God gave us as a people. Great as they were good, many a lad has found help for his own life in the study of their careers. It is no small thing that the example of their lives can only make your boy a better man and worthier citizen. With becoming reverence to God and not ashamed to pray, their best monument is their enlightened Christian statesmanship. The lapse of time instead of dimming only adds to the luster of their names. Though they had faults, and who has not, they had their virtues; and today they and not King Charles I are the political saints of our national history to whom each succeeding generation willingly pays tribute because of their manliness, humanity and wisdom.

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Treasurers, Attention

Treasurers and others who send money to the Luther League of America, please note the following:

1. The treasurer of the Luther League of America is Mr. C. T. A. Anderson, 167 Dearborn street, Chicago, Ill., to whom all moneys, whether dues or per capita funds, should be sent directly.

2. Whenever possible, remit by money order in order to save exchange on checks, which on small amounts is greater than the money order fee.

3. So far only a small proportion of the pledge cards sent out for per capita apportionment have been returned. Will officers of Leagues that have assumed the apportionment please fill out the pledge card and send it to Mr. James M. Reynolds, Valatie, N. Y., secretary of the Finance Committee? From the time of the convention at Chicago in August to January 15, only $67.50 had been received on the apportionment. More liberal and prompt support of the League is needed to afford means to conduct the work well.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Among the sculptural ornaments of the great chancel arch of the Cathedral of St. John the Divine (Episcopal), on Cathedral Heights, are to be placed figures illustrating the history of Christianity in this country. One of these figures will probably be that of the patriarch Muhlenberg, representing the Lutheran Church.

—The handsome new edifice of Trinity Church, on West 100th street, Rev. E. Brenicke, pastor, was consecrated on Sunday, January 24. The new building is a lofty Gothic structure, erected at a cost of $200,000. It has thirty beautifully colored windows, memorials placed by members of the congregation. The church is said to have an enrolled membership of 1,150. It is eighteen yars old.

—The Church of Our Saviour, Rev. W. H. Feldman, pastor, celebrated its tenth anniversary on Sunday, December 13. Rev. J. B. Remensnyder, D. D., and Rev. W. S. Freas, D. D., were the speakers.

—The Lutheran Inner Mission Society of this city has districted the city for dispensary work. Each district will have a physician, who will answer calls to Lutheran families in need of a physician's services, and a drug store in the district will dispense the medicines prescribed. The service will be entirely free to persons and families recommended by Lutheran pastors or active Church workers. At the meeting of the society, January 18, it was decided to proceed at once to open a Luther Hospice for young men and active work has begun to collect the balance of the fund needed for the purpose.

—The Society for the Care of German Seamen in New York has issued its second annual report, which shows that the work of this society has been carried on with great success, and while it is not possible for us to print the whole report, the following figures may be of interest: The total receipts for the year amounted to $6,116.64 and the total expenses to $4,133.68, leaving a balance of $1,982.86, which enabled the society to pay off $1,000 on the mortgages on their building, 64 Hudson street, Hoboken, and still leaves a satisfactory balance in the treasury. More than one-half of the total receipts are contributed by the German steamship companies here, their total subscriptions amounting to $3,150, whereas the annual contributions of churches and individuals amounted to only $295. During the year 1909 the reading rooms in the Seamen's House have been visited by 24,000 German seamen, and frequently the house was overfilled, so that additional room is required. During the year 1908 1,028 letters and postal cards for seamen were received, and 2,700 sent from the House. An important branch of the work of the Seamen's Home is the care of the men's wages after their arrival at this port. During 1908, 237 payments were made to the House, amounting to $8,620.87, of which $3,956.43 were sent to the homes of the seamen in Germany, $2,319.89 was left in the care of the seamen's pastor, and the amount of $2,344.55 was deposited in savings banks. The seamen's pastor and his assistant visited during 1908, 370 ships. The hospitals in Hoboken, New York, Brooklyn and Staten Island are visited regularly, and during 1908, 1,036 seamen were inmates of four hospitals in this city and Hoboken. Services have been held regularly in the House on Sunday evening, which were attended by 2,351 men. The work of the Seamen's Home is growing and naturally there is a larger demand for money. It could not be carried on without the generous help of the Hamburg-American Line and North German Lloyd, who contribute yearly $1,500 each. The House is too small and should be enlarged by acquiring the property adjoining. This will be done if the funds can be secured. Anyone desiring to help this work along can send a contribution to the treasurer of the society, Mr. George Gravenhorst, 96 Wall street, New York City.

—The Swedish Augustana Home for the Aged, Brooklyn, has received a bequest of $1,500 from an aged member of Bethany Church.

Philadelphia.

—Rev. D. I. Sultzbach was installed pastor of the Church of the Resurrection on Sunday, January 10.

—The Lutheran Orphanage, in Germantown, has received a gift of $500 toward the purchase of a new pipe organ for use in the institution.

Chicago.

—The new St. Matthew's Church building was consecrated on January 10 by the pastor, Rev. P. J. Gerberding. Rev. Drs. G. H. Gerberding and E. F. Krauss delivered the addresses.

—The Ravenswood English Lutheran Church, begun twelve years ago, canceled its mortgage January 3. The money was contributed voluntarily, without private solicitation. Rev. Richard Lazarus, who started the congregation twelve years ago, preached the sermon on the occasion.

—Rev. Peter Peterson, of St. Paul, Minn., has been called as the successor of the Rev. Dr. Abrahamson, editor of the "Augustana," by the Swedish Lutheran Salem congregation.

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—Immanuel Church, in which the 1908 convention reception was held, will call an assistant to the pastor, Rev. C. A. Evald, D. D., whose health, though improving, is still unequal to the demands of this large parish.

Washington.

—The eighty-third birthday of Rev. J. G. Butler, D. D., pastor of Luther Memorial Church, was celebrated by his congregation and friends January 28.

Pittsburgh.

—The beauiful new church building of Emmanuel's congregation, of Bellevue, was consecrated on February 7. The cost of the structure is about $20,000, part of which has been provided by the Church Extension Society of Pittsburgh. The Rev. William J. Miller, D. D., of Greenburg, preached the sermon on the day of the dedication. The Rev. B. F. Hankey is pastor.

—The congregation of Christ's Church, East End, has let the contract for the construction of their new church building to be located at the corner of Margaretta and Beatty streets. The plans call for a late Gothic structure, built of stone and with brick lined interior. It is estimated the cost of the completed structure will be $40,000.

Utica.

—Mr. John C. Hieber, one of the most successful business men of this city, an earnest Christian, and a devoted Lutheran Church worker, died at his home on Genesee street, on January 20. Mr. Hieber had been engaged in the dry goods business in Utica for about fifty years and was very highly esteemed in commercial circles. A German by birth, he was associated in his earlier years with Zion's Church, but recognizing the need of churches that conduct the service in the English language, in 1878 he became one of the organizers of the Church of the Redeemer. Mr. Hieber was the father of Eugene A. Hieber, who is prominent in the New York State League.

Syracuse.

—The First Church, Rev. William M. B. Glanding, pastor, has sold its property for $72,000 and will erect a new church building on a more suitable site.

—Several auxiliary societies of St. Peter's Church presented to the church at Christmas $1,050 to be used to reduce the mortgage.

Buffalo.

—Rev. W. Drach, of Syracuse, N. Y., has accepted the call extended to him by Condoria Church, this city.

Montreal.

—The Church of the Reedemer is about to lose its faithful and successful pastor, the Rev. Charles G. Beck, who has received and accepted a call to St. Peter's Cruch, North Wales, Pa., as the successor to Rev. A. C. Schenck.

Detroit.

—At the annual meeting of St. Paul's Church, Rev. F. C. Longaker, pastor, it was decided to dispose of the present property at Sixteenth and Breckenridge streets, and to locate at the corner of Trumbull and Forest avenues. This will bring St. Paul's into the very midst of large numbers of unchurched Lutherans, many of whom have already signified their willingness to identify themselves with this church.

Cleveland.

—A new church edifice to cost $14,000 has been decided upon by the Martin Luther congregation. Rev. W. Pohzehl is pastor.

St. Paul.

—The annual reports of St. James's Church, Rev. George H. Schnur, pastor, showed for 1908 a net increase of thirty communicant members, the payment of $625 on loan of Church Extension Society, a total contribution of over $3,000 for all objects, and a Sunday School which is badly in need of more room for its increasing numbers.

Miscellaneous.

—Mr. A. Raymond Bard, of the Executive Committee of the Luther League of America, and one of the best known among the younger Lutheran laymen, has just returned from an extended European trip. He is especially pleased with his visit to the "Luther Lands."

—Governor Johnson, of Minnesota, has appointed as State Superintendent of Public Instruction, Prof. C. G. Schulz, a Lutheran of the Augustana Synod. Professor Schulz has for some time been president of the Board of Directors of Gustavus Adolphus College, and thus exerts a wide influence in our Church in the Northwest. He is also teacher of the Bible literature grade in St. James' English Lutheran Sunday School, of St. Paul, where his valuable services are greatly appreciated.

—A Pastoral Association, including Lutheran pastors of the various synods and regardless of linguistic lines, has been organized in Berlin, Ontario, Canada. Rev. Hoffman is president, Rev. Bochelman secretary, and Rev. Lucas treasurer.

—Rev. George H. Gomph, D. D., has resigned the pastorate of St. Paul's Church, Pittsford, N. Y., after forty years' service therein.

—Rev. O. F. Weaver was installed pastor of the Lutheran Church at Newton, Ia., January 15.

—Muhlenberg College, Allentown, Pa., was admitted into the National Intercollegiate Association at the recent annual meeting in New York.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 4

January 1st to January 31st, 1909.
PER CAPITA ACCOUNT.

St. John's L. L. of Brooklyn, N. Y.....	$7.50
St. Michael's L. L. of Germantown, Pa.....	3.00
St. John's L. L. of Parkersburg, W. Va.....	2.50
L. L. of Little Falls, N. Y.....	.10
L. L. of Zion Ev. Lutheran Church, Pittsfield, Mass.	6.00
L. L. of New York City.....	35.00
L. L. of Ev. Lutheran Church, Saugerties, N.Y.	5.00
L. L. of Buffalo and Vicinity.....	68.30
L. L. of First Church, Barberton, Ohio.....	1.60
	$129.00
Previously reported	276.12
Total	$405.12

Special—
L. L. of Chicago, surplus National Convention $50.00

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.

Chicago, Ill., January 31st, 1909.

NEW YORK

—At the meeting of the Executive Committee of the Luther League of New York State, recently held at Albany, it was decided to hold the next State Convention at the Church of the Redeemer, Utica. The dates will probably be Tuesday, Wednesday and Thursday, May 18, 19 and 20. The committee of arrangements has arranged a program which it hopes to have ready for publication shortly.

New York City District.

—The Luther League of New York City held its annual meeting at the Church of the Holy Trinity, on Monday evening, January 18. The reports of officers showed the year to have been one of growth in numbers and power. The following officers were elected: President, E. F. Eilert, A. M.; vice-president, Fred Ihlo; recording secretary, Walter Borklund; corresponding secretary, Miss Louise H. Schaefer, 251 West 130th street; treasurer, Edwin Henes, Jr.; trustees, Charles W. F. Wagner, Christian Froelich and A. J. Peterson. The League will give its annual dinner at the Tuxedo, on Monday evening, February 15.

—At the annual meeting of the Young People's Society of the Gustavus Adolphus Church, the following officers were elected: President, Mr. A. H. Jackson; vice-president, Mr. E. Lohman; recording secretary, Miss A. Nilson; treasurer, Mr. W. A. Borklund; financial secretary, Miss A. O. Wilson; assistant financial secretary, Miss A, Peterson; corresponding secretary, Miss H. E. Wilson.

—The Luther League of St. Paul's Church, Port Chester, was addressed Tuesday evening, January 19, by William C. Rungee, Esq., of Greenwich, on the subject, "Luther and the Land of Luther." Although not a Lutheran, Mr. Rungee has at his command much information about Luther and his influence upon Germany, and his lecture was very interesting and instructive.

Brooklyn District.

—At the regular business meeting of the District League of Brooklyn, held in Holy Trinity Church, Cumberland street, near Lafayette avenue, the following persons were elected officers for the year 1909: Mr. C. F. W. Fritschler, president; Mr. G. S. Intermann, first vice president; Mr. D. W. P. Meyerholz, second vice president; Mr. F. L. Rath, third vice president; Miss A. Cordes, recording secretary; Miss A. Aschoff, corresponding secretary; Mr. J. G. Ernst, treasurer; Mr. T. H. Palmer, chairman press committee.

—On Wednesday evening, February 3, the District Luther League of Brooklyn held a banquet at the Imperial, Fulton street, near Boerum place. The guests assembled in the reception room and marched to their places in the banquet hall. After dinner had been served the toastmaster, Mr. C. F. W. Fritschler, president of the League, introduced to the guests the Rev. C. F. Haas, D. D., of New York, who delivered a very interesting address on "Lutheranism a Standing Protest and an Abiding Principle." The next speaker was the Rev. E. E. Fischer, of Holy Trinity Church, Brooklyn, who in his address on "A Ministering Church" had the guests look forward to the year 2500 upon a "vision" of how the churches would minister unto the people then. The next speaker was Pastor S. G. Weiskotten, who spoke on "The Relation of the Luther League to Church Amusement." Mr. C. J. Schlegel read a letter from Hon. C. A. Schieren, as follows:

"Dear Friends—I desire to say a few words of encouragement to you in your efforts toward uniting the young Lutherans of Brooklyn in an organization such as yours, whose aim and purpose is unification. 'In union there is strength,' and the Luther League has made splendid progress on these lines; indeed, your efforts in

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bringing people together from the various churches, irrespective of synodical connection, have been blessed with success, and your achievements have been most gratifying, praiseworthy and commendable.

"Today in the social life, and indeed everywhere, we hear 'fraternity, fraternity,' and that is just what you are doing, bringing together the young Lutherans in your organization to enjoy Christian fellowship and the uplift of your society. When the League was first organized in this country, it was hoped that it would bring the Lutherans into closer touch with one another, and be a means or stepping stone toward a union of all the Lutherans of this country, for surely such a unification would make the Lutheran Church a most potent power and influence for good, but, although divided as she is today, her growth nevertheless is marvelous, especially in our metropolis the most gratifying results have been attained, for in the last decade, according to the statistical report just published by the Brooklyn Eagle Almanac for 1909, the Lutheran Churches have made a gain or increase of over 50 per cent. in churches, and over 40 per cent. in membership.

"It may be of interest to quote the actual figures as just published, namely: 1909—Boroughs of Manhattan and Bronx have 52 churches and 26,639 members; borough of Brooklyn has 60 churches and 28,812 members; borough of Queens has 17 churches and 3,509 members; borough of Richmond has 7 churches and 1,528 members; total, 136 churches and 60,488 members. On the 1st of January, 1900, the figures were as follows: Boroughs of Manhattan and Bronx had 34 churches and 21,167 members; borough of Brooklyn had 40 churches and 18,458 members; borough of Queens had 10 churches and 2,055 members; borough of Richmond had 2 churches and 710 members; making a total for the entire city of 86 churches and 42,390 members. The result for the past nine years is as follows:

"In 1909 New York has 136 Lutheran churches with a membership of 60,488, while in 1900 it had 86 Lutheran churches with a membership of 42,390, which shows an increase during the period of nine years of 50 churches, and a membership gain of 18,098.

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"I hope your League will continue its work in faith and love, and with holy zeal and enthusiasm, win many into your organization membership, and that next year you may be able to arrange a great 'Luther Rally' at the Academy of Music."

Brief remarks were made by Mr. I. S. Runyon, associate editor of The Luther League Review, and President Fritschler spoke a few words to the pastors, asking that they attend the District League meetings, to encourage good representations of the young people of their churches. The evening was closed with prayer by the Rev. A. L. Benner. There were 109 present.

—The Luther League of St. Stephen's Church celebrated its tenth anniversary by giving a supper to its members and friends in the Sunday school rooms, Newkirk avenue and East Twenty-eighth street, on Wednesday evening, January 27. There were seventy-three persons present. Speeches were made by Rev. G. C. Loos, ex-president of Philadelphia Luther League; Mr. C. Fritschler, president of the Brooklyn District League; Mr. H. Von Lehn, Mr. C. Von Salzen, Mr. R. Von Lehn, Pastor L. D. Gable, of St. Stephen's. Afterward there were games and refreshments.

Albany and Susquehanna District.

—The Luther Leagues of Albany and vicinity will hold their second annual banquet at Keeler's Hotel, Albany, on Tuesday evening, February 16, at 8 o'clock. Covers will be laid for 125. Mr. Fred W. Smith is chairman of the committee on arrangements and Rev. Oscar Krauch will act as toastmaster. State President W. H. Rector will be present.

—The Rev. J. H. Stelljes, of the Emmanuel Church, addressed the Luther League of the Church of the Redeemer on Tuesday evening, January 19, on "What It Means to Be a Lutheran." The League held a "Lincoln evening" on Thursday, February 11.

—The Luther League of St. John's Church, Albany, Rev. Oscar Krauch, pastor, has arranged for its meetings a series of papers on topics of importance to Church life. The first of these papers was presented by the pastor January 21.

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Syracuse District League.

—The annual meeting of the Syracuse District League was held at St. Paul's Church, Rev. George Murschroth, D. D., pastor, January 14. The meeting was well attended. The Luther League of St. Matthew's Church, Oswego, Rev. Hardy, pastor, was admited to membership. St. Matthew's Society was represented by three delegates; St. Paul's Society, also of Oswego, by two. A full representation of delegates from Liverpool was present. The election of officers resulted in the re-election of the former officers, with the exception of vice president and corresponding secretary. President, Frank M. Yenney; vice president, Millard Weckel; recording secretary, Miss J. Kappesser; treasurer, Edwin Taylor; corresponding secretary, Miss Helen Fliert, Liverpool.

—In St. Paul's Luther League the following were re-elected: President, Frank M. Yenney; vice president, Louise Moschell; secretary, Emil Middelstedt, 109 Highland street; treasurer, Sophia Schunck; librarians, Louis Young, Frank Reissig, Karl Schwartz. The Junior League has elected the following officers: President, Arthur Bartlett; vice president, Martin Schlect; secretary, Karl Kalinoski, 214 Conklin street; treasurer, Fred Neuheil.

PENNSYLVANIA

Philadelphia District.

—The midwinter convention of the Philadelphia District Luther League was held in St. Peter's Church, Rev. E. R. Cassaday, pastor, on

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the evening of January 26. The address was made by Dr. Pfatteicher on "Luther's Catechism —The Layman's Bible."

—The Philadelphia District Luther League will again conduct Monday services every weekday during Lent. This year the meetings will be held in the auditorium of the new Y. M. C. A. Building.

—The Luther League of St. Mark's Church is very active in Inner Mission work. Its members teach at the Luther Settlement House, canvass the neighborhood for unchurched people and for children for the Sunday school, give baskets to the poor at Christmas, send poor children to the country in the summer, furnish clothing, food and fuel in needy cases, and assist in many ways to alleviate the sufferings of many who live in the neighborhood of the church. The territory surrounding the church is being gradually occupied by furnished room houses and boarding houses. The League is endeavoring to meet these new conditions. The League also publishes the Church paper and conducts a series of lectures. At the February meeting Rev. F. K. Fritz, assistant pastor of the Church, gave an address on "The Life and Work of Abraham Lincoln."

Berks County District.

—The sixty-first quarterly convention of the District Luther League of Berks County was held in Grace Church, Reading, Thursday, January 14. The snow and rain interfered somewhat with the attendance. Eighteen out of the twenty-three Leagues were represented. About seventy-five delegates were registered. Fifteen ministers were in attendance. Owing to the serious illness of Mr. Gruber, the president, Garson M. Huyett, the first vice president, presided. The treasurer's report made a favorable showing. The morning session was devoted mainly to routine business. The opening services at the different sessions were conducted by Revs. J. F. Snyder, J. C. Henry and W. O. Laub, in the order given. Various phases of the foreign mission work were presented by the different speakers, Rev. H. C. Kline in the morning, Revs. W. M. Rehrig, Ph. D., O. E. Pflueger, P. A. Laury, F. F. Buerfeyer, D. D., and Z. H. Gable in the afternoon, with Rev. R. C. Rengier in the evening. Grace Church had made ample provision for the entertainment of delegates and visitors, so that in spite of the bad weather there was a fair attendance in the evening. The next convention will be held in April, at a place to be selected by the executive commitee.

Pittsburgh District.

—A Luther League rally of the Mahoning and Shenango Valleys under the auspices of the District Luther League was held in St. John's Lutheran Church, New Castle, the Rev. J. H. Miller, Ph. D., pastor, Tuesday evening, January 12, 1909. The altar service was conducted by the Rev. A. P. Lentz, Oil City. The following topics were discussed: "The Local League at Work," by K. J. F. Wilharm, Pittsburgh; "The Central at Work," by James McFrank, McKee's Rocks; and "For Convention of Luther League of America in 1910," by Charles W. Fuhr, Pittsburgh. The subjects were presented in a pleasing and instructive manner, followed by a general discussion. The object of the rally was to give helpful suggestions to the officers of both locals and the District League, and an opportunity was given by the local League for social intercourse in the Sunday school rooms, where luncheon was served after the close of the convention.

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Bedford County.

—The Luther League of the Church at Everett is very active and doing effective work. The membership was increased during the year just passed, and expenditures of $91.53 were made for various objects.

VIRGINIA

—The Luther League of the First Church, Richmond, Rev. J. J. Scherer, Jr., pastor, has entered upon its work for the new year with much earnestness and zeal, improving the attendance and increasing the interest. This Church has sold its property for $40,000, the congregation to have use of the church for worship, free of rental, for eighteen months, in which time they will buy a suitable lot and build. The section in which the church is located is rapidly being developed for business purposes. The Church will locate in a section more suitable to its purpose.

OHIO

Toledo District.

—Thursday evening, January 21, 1909, the District Luther League of Toledo and vicinity met in convention at St. Stephen's Church, Toledo. The chief address was by the Rev. Charles

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G. Heckert, D. D., president of Wittenberg College, Springfield, on "The Lutheran Church of the Twentieth Century." Dr. Heckert said that to further the Church of the Reformation, the Lutheran Church of tomorrow must rest on Godly things, and in order to strengthen it and render it everlasting we must believe in education. Indoctrinate the child so that he will love the Church and never forget or drift away from it. We must believe in missions, believe staunchly in the doctrine of the Holy Trinity, in the person of Christ, and the Sacraments. We must ever keep before us Salvation by Faith, and in spite of all learned scholars and thinkers stand by the Bible. Be spiritual Lutherans, not emotional nor formal, but upright, doing nothing unbecoming a Christian or displeasing to God.

—The Luther League of the First Church, Wapakoneta, Rev. J. H. Culler, D. D., pastor, at its annual meeting recently elected the following officers: President, Bernard W. Wisener; vice president, Miss Anna Lanning; secretary, Miss Anna M. Brokaw; treasurer, G. E. Hoffman. The pastor and all the members are much interested in the League and its mission in the Church and are constantly striving to make it more efficient and helpful.

—The Luther League of St. Paul's Church, Newark, Rev. G. B. Schmitt, pastor, has a membership of fifty-seven, twenty-five of whom were received within the last year. At the election of officers for the year the following were elected: President, Mrs. Anna Tyner; vice president, Mr. Frank Wolverton; secretary, Miss Florence Benner; assistant secretary, Miss Sue Taafel; treasurer, Mr. Fred Haag; pianist, Miss Bessie Taafel; reporter, Miss Mary Danner. The League at present is doing fine work and expects to try and make its membership reach the hundred mark before the next year. The League has suffered a great loss in the death of Mrs. Margaret Schindel Reynolds, a daughter of Rev. J. C. Schindel, of Kansas City. Mrs. Reynolds was a very efficient worker in the League and Church and was greatly loved by her associates.

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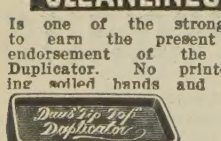

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—An active Luther League has been organized in the new Lutheran Church at Crooksville. Regular weekly meetings are held. Rev. C. P. Weishotten, of Roseville, planted and is doing the pastoral work of this Church.

ILLINOIS

Chicago District.

—The annual convention of the Luther League of Chicago was held at Bethlehem Church, Monday evening, January 25. The devotional services were conducted by Rev. George T. Rygh. According to the secretary's report, there are in the District thirty-five local societies with a membership of 1,467, and six Junior Leagues with 205 members. St. Paul's League is the largest, with 102 members. Four new societies were received during the year. Thirteen of the societies use the Luther League Topics, four use the Christian Endeavor Topics, two use Sunday School Topics, and sixteen make their own selection of Topics. The report of the delegates to the National Convention last August was rendered by Mr. C. T. A. Anderson. In connection with this report it was stated that a surplus of $52.40 remained in the treasury after all convention expenses had been paid.

Rev. D. F. Thomas addressed the League, speaking of the past achievements and future opportunities of the Chicago League. In part, he said: "The Luther League of Chicago at the age of fifteen ought to amount to something and does amount to something. It would be impossible to go over and enumerate the achievements, victories and successes that have been realized in the past, and I wish that greater victories and successes may come in the future. The call never was greater for men and women of courage, backbone, nerve, sinew and iron in their belief, who will stand for the principles for which you stand here tonight. When we remember the great call for Christian men and women I think it will help us to realize the opportunity before us as young people and Luther Leaguers. We have a valuable heritage in our care, of which let us see to it that we young people exemplify the principles that are so much needed today in business, in State, in pleasure, everywhere; see to it that we exemplify and live those principles in our daily life. May God help you, may He help us all, in the realization and in the achievement of the aim, the high purposes before us, which are to be attained and are attainable for you, for me, and for God's people in the Church."

Upon recommendation of the committee on resolutions, a vote of thanks was extended to the Lutheran Women's League for their assistance in entertaining the National Convention. It was resolved to continue the Luther League Chorus as a permanent feature of the work. It was arranged to observe the Lenten season by services such as the League has conducted heretofore, and that the usual visitation of hospitals be made on Easter Sunday. The local Leagues were requested to give closer attention to correspondence and statistical reports. The following officers were elected for the year: Samuel Anderson, president, Immanuel Swedish; Lillian Evald, recording secretary, Immanuel Swedish; Martha D. Baker, Unity English, correspond-

ing secretary; John L. Reque, Hauge's Norwegian, treasurer; Andrew Anderson, West Side vice president, Bethlehem Norwegian; Elmer Miller, North Side vice president, Holy Trinity English; William Burk, South Side vice president, People's English; executive committee, J. C. Strand (Emmaus Norwegian), to serve three years, and George Chindahl (Grace English), to serve one year. After the singing of the hymn "Blest Be the Tie that Binds Our Hearts in Christian Love," and the closing devotional services, the meeting adjourned. After the adjournment refreshments were served by the League of Bethlehem Church.

—St. Matthew's Luther League report they are planning to hold some good meetings and work hard to increase their membership roll. Their work the last few months has been retarded on account of the building of their new chapel, which they are now occupying.

—On January 14 Grace C. E. Society gave an entertainment with a very good program and refreshments. The proceeds of this entertainment will be used for mission work, $5 of which is to be contributed toward the support of a minister at Cook County Hospital, $5 to Hope Lot Fund, and $1 to the Convention Fund of Northern Illinois Synod. The members of Grace C. E. Society are very much interested in mission work. They are now taking up a special mission study book, "Aliens and Americans."

—The Passavant Missionary Society, composed of students at the Theological Seminary, devotes its meetings to the study of missions. The few programs which were given during the fall semester were made very interesting and instructive by the addresses given by Rev. Crile, of Wicker Park Lutheran Church, and by Dr. Gerberding, of the seminary. Rev. Crile presented the work of Augustine and Columba in the early days of missions, and Dr. Gerberding showed the enormous field, as well as the great opportunity, before the Lutheran Church. There is no doubt that the influence of the programs of this society has enhanced that missionary spirit for which this seminary is justly famed. Each member of the Passavant Missionary Society contributes $1 annually toward mission work.

—A birthday party, celebrating the first anniversary of the dedication of People's Church, was given January 26th under the auspices of the Luther League. The "party" proved to be most interesting and successful, the proceeds being applied to the debt on the chancel furniture, which was purchased by the League.

—At the annual meeting of Unity Luther League, held January 21, reports were given and officers elected for the ensuing year. Records show $60 have been paid on the church organ during the past year, and an enrollment of forty-nine members. The Intermediate League has nineteen active members and two associate. After the business meeting a social time was enjoyed and a spirit of interest and enthusiasm was manifested by all present.

—Holy Trinity Luther League, which has been very active and raised considerable money, has invested $60 in Church books. The League is also paying $10 annually for carrying in the Chicago Hotels Directory announcement of their Church services and meetings. The annual election was held January 12. The officers elected are: President, Carl Thies; vice president, Miss Anna Mundorff; secretary, Miss Anna Weimar; treasurer, Miss Sophie Hasselfeldt.

—The financial success and the very enjoyable evening spent by the Luther League of Chicago aboard the grand steamer Theodore Roosevelt on a moonlight excursion June 24 last year led the League to the decision to take advantage of the trip this year on June 19. The net proceeds last year were $447.25. The National Convention delegates will remember the very pleasant trip aboard the boat to Michigan City, Ind.

—The semi-annual election of St. John's League was held January 19. The officers elected are: President, C. C. Eisemann; vice president, Harold Meyer; secretary, Fred McGarrahan; treasurer, Miss Gertrude Lux.

WASHINGTON

—On the 8th of January, 1909, the Luther League of the First Lutheran Church of Spokane, Rev. G. F. Panschert, pastor, held its semi-annual business meeting and elected new officers, as follows: Walter A. Schulz, president; E. C. Bentz, vice president; Miss Ida Guse, secretary; Victor A. Wargstrom, treasurer; Miss Clara Rugge, librarian; Miss Gertrude Young, organist. A constitution was adopted at this meeting and the League was thoroughly organized. It is hoped gradually to extend its influence and membership. Plans are laid to push forward with great impulse and inspiration the work of the League.

WISCONSIN

—The Luther League of the First Church, Platteville, Rev. L. W. Steckel, pastor, is an active organization five or six years old. Weekly devotional meetings are held on Sunday evenings an hour before the regular Church service. Also, on the second and fourth Monday evenings are held literary and business meetings, when the life of Luther and the Reformation and the history and progress of Lutheranism are studied. The origin and objects of the Luther League also have been considered. Occasional social meetings are held.

MASSACHUSETTS

—The Luther League of the Boston District held its annual meeting in the Emanuel Church, Boston, December 5, when officers for the ensuing year were elected. The president is Rev. A. C. Helander, of North Easton, Mass. Forty delegates were present, representing eleven societies. There are now thirteen societies in the League, with a total membership of 944. A series of lectures will be given the coming season. The annual outing of the League will take place on Labor Day at the Orphans' Home at Avon, Mass.

CANADA

—St. Paul's Luther League of Guelph, Ontario, Rev. H. A. Kunkle, pastor, held a special meeting on Monday evening, January 11, when a fine program was rendered, after which Mrs. J. Dennie, Miss Meta Scriven and Mr. E. Sankey presented, as a committee, a gold cross and chain to Mrs. Kunkle and a Gillette safety razor to Pastor Kunkle. The Luther League is doing efficient work and contributed $25 toward the field missionary during the past year.

February's Juniors

DEPARTMENT EDITED BY REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

QUERIES.—What are you aiming at for your League to accomplish?

Do you have definite plans?

Is your work well divided into departments?

Do you need a sample copy of the constitution for the Juniors?

Do you know that the era of Junior work is the most critical period of life?

—❦—

The two great objects of the Junior League are to bring the boys and girls into the confirmation and communion of the Church and to make them ready to be useful members of the League, of the Congregation, County, State and Nation.

—❦—

HINTS.—It is well to make our Leagues popular, but never at the expense of good morals or true principle. It is better to be deep than shallow.

—❦—

FIVE is a number that enters largely into the composition of our League. The black, red, white, blue and gold are the five colors of the badge; the circle, sky, rose, heart and cross are our symbols. Scripture, Music, History, Pictures and Memorizing are five of the useful departments of self improvement. Spiritual, moral, intellectual, social and charitable work are all possible. Five dates to be remembered are October 31, 1517 (the 95 Theses of Wittenberg); June 25, 1530 (the great Augsburg Confession); October 24, 1648 (the Peace of Westphalia), closing the thirty years of war; 1638, the first Lutheran church in America, and the date of the beginning of your own congregation.

Keys to open a verse casket.—Isaiah 55:1.

Is this verse sad, or glad? Does it call? To whom? Does it invite? To what? Is there spiritual as well as temporal thirst? Are there spiritual as well as temporal fountains? Can we buy salvation? Who has purchased us without cost to us? What was the price paid? What is compared to wine? (The remedy of souls.) What is compared to milk? (The nourishment of souls.) Why are these without money or price? Because no money can buy them, for they are above money, and the gift of God. Why does our verse speak of waters (not water)? To show abundance. Of what is water the symbol? Cleansing, refreshing, renewing, beautifying. How does Jesus remind us of Isaiah's words? See John 4:14, etc.

HINTS.—Use the blackboard frequently, but carefully.

Try to interest the parents in the Junior work. Invite them to come to visit the League.

Drill the workers often on memory work, hymns, catechism, golden texts, etc.

Select the most convenient hour, not for yourself, but for the young.

Do not be dismayed at the greatness of your work, but pray more for the aid and guidance of the Holy Spirit.

—❦—

The next booklet of Junior Topics is under way. It has been prepared by writers in all parts of the Church. The topics will tell of "Zenana Work in India," by Miss S. E. Monroe, recently returned from Rajahmundry; "The Chancel," by Rev. Dr. Yount; "My Place in God's House," by Rev. U. A. Hankey; "Joseph in Adversity" and "Joseph in Power," by Rev. H. B. Ernest and Miss Anna Lampé, respectively; "Interesting Stones and Tablets," by Rev. Dr. A. T. Clay, the Assyriologist of the University of Pennsylvania; "Chastity," by Rev. Dr. Hancher; "Junior Mission Bands," by Rev. Wm. Bucher; "The Psalms and Canticles of the Church," by Mr. A. T. Michler, president of the State Luther League of Pennsylvania; "Young People at Church," by Rev. J. Elmer Bittle; "The Holy Spirit," by Rev. Dr. H. N. Miller; "Comrades in Working for Jesus," by Miss Anna M. Ritter, and "The Waldenses," by Rev. P. A. Laury. These articles will be of a missionary, churchly, practical, biographic, historic, moral or doctrinal kind, and will, it is believed, be of great service in the Church. The Lord bless them to the greater glory of His Name and the upbuilding of His Kingdom!

—❦—

Upon the aggressiveness of the League of today depends the success of the Church of the future.

—❦—

Whose son will be the next to devote himself to the noblest life: the holy ministry in the Evangelical Lutheran Church?

—❦—

What a sandbar in the channel is sluggishness! How long it takes some people to decide to do what they know to be right!

—❦—

Do you keep the great object of your life in view? It is to thank Christ for saving you, and prove it by words and deeds.